

Sūrah al-Baqarah^[6]

Bismillāhir-Raḥmānir-Raḥeem

- (1) Alif, Lām, Meem.^[7]
 (2) This is the Book about which there is no doubt, a guidance for those conscious of Allāh^[8] –
 (3) Who believe in the unseen, establish prayer,^[9] and spend out of what We^[10] have provided for them,
 (4) And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain [in faith].
 (5) Those are upon [right] guidance from their Lord, and it is those who are the successful.



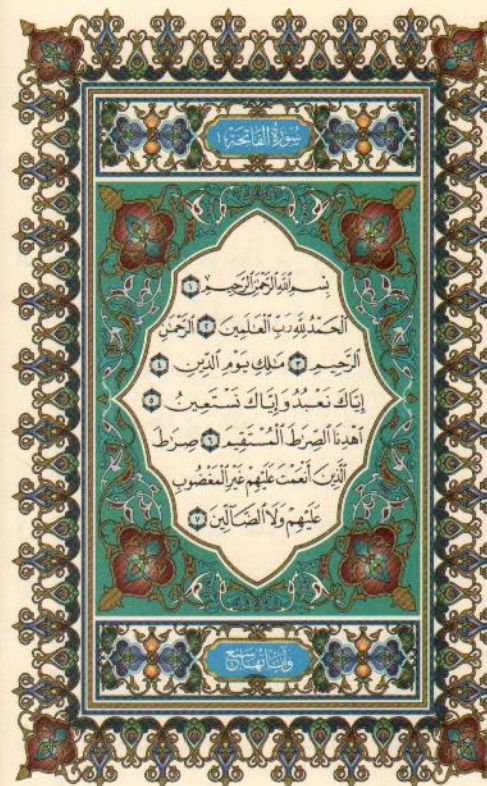
6- *Al-Baqarah*: The Cow. The name is taken from the story in verses 67-73.

7- These are among the fourteen opening letters which occur in various combinations at the beginning of twenty-nine *sūrahs* in the Qur'ān. Although there has been much speculation as to their meaning, it was not, in fact, revealed by Allāh to anyone and is known only to Him.

8- Literally, "those who have *taqwā*," i.e., who have piety, righteousness, fear and love of Allāh, and who take great care to avoid His displeasure.

9- At its proper times and according to its specified conditions.

10- It is to be noted that the reference of Allāh (*subḥānahu wa ta'ālā*) to Himself as "We" in many Qur'ānic verses is necessarily understood in the Arabic language to denote grandeur and power, as opposed to the more intimate singular form "I" used in specific instances.

Sūrah al-Fātiḥah^1 In the name of Allāh,^[2] the Entirely Merciful, the Especially Merciful.^[3]

- (2) [All] praise is [due] to Allāh, Lord^[4] of the worlds –
 (3) The Entirely Merciful, the Especially Merciful,
 (4) Sovereign of the Day of Recompense.^[5]
 (5) It is You we worship and You we ask for help.
 (6) Guide us to the straight path –
 (7) The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.

1- *Al-Fātiḥah*: The Opening (of the Qur'ān). Note: *Sūrah* titles are not an integral part of the Qur'ān. A distinguishing word in a particular *sūrah* or a word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars. Although some names, such as *al-Fātiḥah*, were used by the Prophet (ﷺ) in reference to a particular *sūrah*, they were not specifically designated by him as titles.

2- Allāh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

3- *Ar-Raḥmān* and *ar-Raḥeem* are two names of Allāh derived from the word "*raḥmah*" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together.

Raḥmān is used only to describe Allāh, while *raḥeem* might be used to describe a person as well. The Prophet (ﷺ) was described in the Qur'ān as *raḥeem*. *Raḥmān* is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allāh describes Himself also as *raḥeem* (i.e., continually merciful).

Raḥmān also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. *Raḥeem* includes the concept of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy. In addition, *Raḥmān* is adjectival, referring to an attribute of Allāh and is part of His essence. *Raḥeem* is verbal, indicating what He does: i.e., bestowing and implementing mercy.

4- When referring to Allāh (*subḥānahu wa ta'ālā*), the Arabic term "*rabb*" (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."

5- i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.

(17) Their example is that of one who kindled a fire, but when it illuminated what was around him, Allāh took away their light and left them in darkness [so] they could not see.

(18) Deaf, dumb and blind – so they will not return [to the right path].

(19) Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allāh is encompassing^[14] of the disbelievers.

(20) The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allāh had willed, He could have taken away their hearing and their sight. Indeed, Allāh is over all things competent.

(21) O mankind, worship your Lord, who created you and those before you, that you may become righteous –

(22) [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allāh equals while you know [that there is nothing similar to Him].

(23) And if you are in doubt about what We have sent down [i.e., the Qur'ān] upon Our Servant [i.e., Prophet Muḥammad (ﷺ)], then produce a sūrah the like thereof and call upon your witnesses [i.e., supporters] other than Allāh, if you should be truthful.

(24) But if you do not – and you will never be able to – then fear the Fire, whose fuel is people and stones, prepared for the disbelievers.

14- Allāh states in the Qur'ān that He has certain attributes such as hearing, sight, hands, face, mercy, anger, coming, encompassing, being above the Throne, etc. Yet, He has disassociated Himself from the limitations of human attributes or human imagination. Correct Islāmic belief requires faith in the existence of these attributes as Allāh has described them without applying to them any allegorical meanings or attempting to explain how a certain quality could be (while this is known only to Allāh) and without comparing them to creation or denying that He (*subḥānahu wa ta'ālā*) would have such a quality. His attributes are befitting to Him alone, and "There is nothing like unto Him." (42:11)

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ ضُمُّ بَكُمْ عَمَى فَهُمْ لَا يَبْصُرُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُقُرٌّ يُجْعَلُونَ اصْبِعْ مِنْ أَصَابِعِكَ مِنَ الضُّوْعِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا ظَلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَتَأْتِيهِمُ النَّاسُ أَتْبَعُوا رَيْبَكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فَرَشًا وَالسَّمَاءَ بَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْزَنُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ وَيَسْمِعُ الَّذِينَ

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَرِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتُونَ بِالْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ يَمَّا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا قِيلَ لَهُمُ الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَوْا إِلَى شَيطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى فَمَا رَبَحَتْ بِتَحَرُّثِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

(6) Indeed, those who disbelieve^[11] – it is all the same for them whether you warn them or do not warn them – they will not believe.

(7) Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil.^[12] And for them is a great punishment.

(8) And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers.

(9) They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not.

(10) In their hearts is disease, so Allāh has increased their disease;^[13] and for them is a painful punishment because they [habitually] used to lie.

(11) And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

(12) Unquestionably, it is they who are the corrupters, but they perceive [it] not.

(13) And when it is said to them, "Believe as the people have believed,"

they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

(14) And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

(15) [But] Allāh mocks them and prolongs them in their transgression [while] they wander blindly.

(16) Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

11- Literally, "cover" or "conceal" (faith or truth).

12- A covering preventing them from discerning guidance. This condition is a direct result of their arrogance and persistence in sin.

13- The "disease" mentioned here includes doubt, hypocrisy, arrogance and disbelief.

(30) And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."^[17] They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?"^[18] He [Allāh] said, "Indeed, I know that which you do not know."

(31) And He taught Adam the names – all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

(32) They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing,^[19] the Wise."^[20]

(33) He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

(34) And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees.^[21] He refused and was arrogant and became of the disbelievers.

(35) And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

(36) But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

(37) Then Adam received from his Lord [some] words,^[22] and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance,^[23] the Merciful.

17- Khalifah: successor, or generations of man, one following another.

18- An additional meaning is "...and we purify ourselves for You."

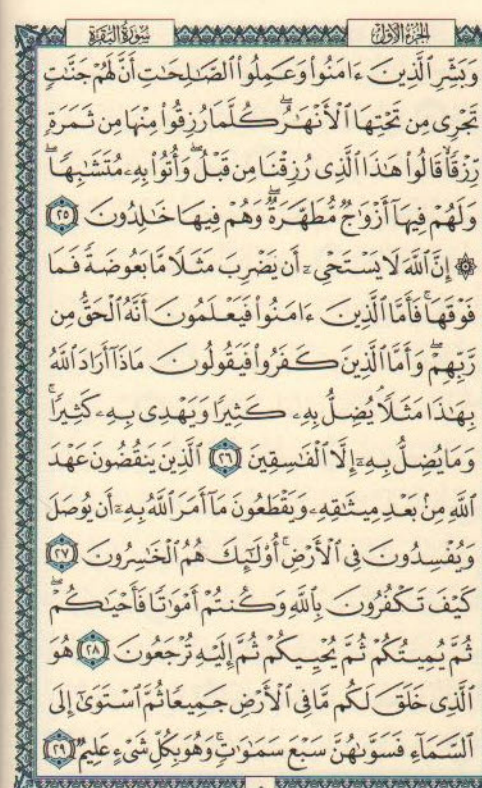
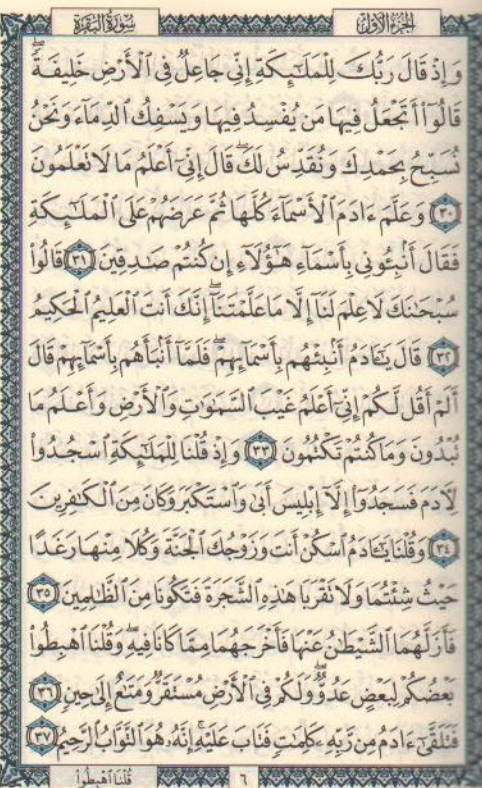
19- Whose eternal and absolute knowledge encompasses the truth and essence of all things, seen or unseen, present or absent, neither preceded by ignorance nor followed by forgetfulness.

20- Whose wisdom includes precise and perfect knowledge of all realities and outcomes, according to which He decrees and causes various circumstances and occurrences.

21- The proper name of Satan, who was not an angel but from the *jinn*, as stated in 18:50 Done in obedience to Allāh, the prostration was one of respect, not worship.

22- Allāh taught Adam words of repentance that would be acceptable to Him.

23- Literally, He who perpetually returns, i.e., reminding and enabling His servant to repent from sins and then forgiving him. Thus, He is also the constant motivator of the repentance He accepts.



(25) And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.

(26) Indeed, Allāh is not timid to present an example – that of a mosquito or what is smaller^[15] than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allāh intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

(27) Who break the covenant of Allāh after contracting it and sever that which Allāh has ordered to be joined and cause corruption on earth. It is those

who are the losers.

(28) How can you disbelieve in Allāh when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.

(29) It is He who created for you all of that which is on the earth. Then He directed Himself^[16] to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

15- Literally, "above it," i.e., greater in smallness.

16- See footnote to 2:19

Sūrah al-Ikhlās 2010**Bismillāhir-Raḥmānir-Raḥeem**

- (1) Say, "He is Allāh, [who is] One.^[2011]
- (2) Allāh, the Eternal Refuge.^[2012]
- (3) He neither begets nor is born,
- (4) Nor is there to Him any equivalent."

Sūrah al-Falaq 2013**Bismillāhir-Raḥmānir-Raḥeem**

- (1) Say, "I seek refuge in the Lord of daybreak
- (2) From the evil of that which He created
- (3) And from the evil of darkness when it settles
- (4) And from the evil of the blowers in knots^[2014]
- (5) And from the evil of an envier when he envies."

Sūrah an-Nās 2015**Bismillāhir-Raḥmānir-Raḥeem**

- (1) Say, "I seek refuge in the Lord of mankind,
- (2) The Sovereign of mankind,
- (3) The God of mankind,
- (4) From the evil of the retreating whisperer^[2016] -
- (5) Who whispers [evil] into the breasts of mankind -
- (6) From among the jinn and mankind"^[2017]

2010- Al-Ikhlās: Purification, i.e., the purification of faith - the sūrah's theme. In narrations by al-Bukhārī and Aḥmad, the Prophet (ﷺ) described this sūrah as being equivalent to one third of the Qur'ān.

2011- Alone, without another, indivisible with absolute and permanent unity and distinct from all else. The one and only true deity, unique in His essence, attributes and deeds.

2012- He who is absolute, perfect, complete, essential, self-sufficient and sufficient to meet the needs of all creation; the one eternally and constantly required and sought, depended upon by all existence and to whom all matters will ultimately return.

2013- Al-Falaq: Daybreak. This and the following sūrah were revealed together and are recited when seeking Allāh's protection from all kinds of evil.

2014- i.e., those who practice magic.

2015- An-Nās: People or Mankind.

2016- i.e., a devil who makes evil suggestions to man but disappears when one remembers Allāh.

2017- Evil prompters may be from men as well as from jinn.

**Sūrah al-Kāfirūn** 2003**Bismillāhir-Raḥmānir-Raḥeem**

- (1) Say, "O disbelievers,
- (2) I do not worship what you worship.
- (3) Nor are you worshippers of what I worship.
- (4) Nor will I be a worshipper of what you worship.
- (5) Nor will you be worshippers of what I worship.
- (6) For you is your religion, and for me is my religion."

Sūrah an-Naṣr 2004**Bismillāhir-Raḥmānir-Raḥeem**

- (1) When the victory of Allāh has come and the conquest,^[2005]
- (2) And you see the people entering into the religion of Allāh in multitudes,
- (3) Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance.^[2006]

Sūrah al-Masad 2007**Bismillāhir-Raḥmānir-Raḥeem**

- (1) May the hands of Abū Lahab be ruined, and ruined is he.^[2008]
- (2) His wealth will not avail him or that which he gained.
- (3) He will [enter to] burn in a Fire of [blazing] flame
- (4) And his wife [as well] - the carrier of firewood.^[2009]
- (5) Around her neck is a rope of [twisted] fiber.

2003- Al-Kāfirūn: The Disbelievers. The Prophet (ﷺ) mentioned that this sūrah is disassociation from shirk (worship of anything other than Allāh) for him who recites it. (Narrated by Aḥmad, Abū Dāwūd and at-Tirmidhī - ḥasan)

2004- An-Naṣr: Victory.

2005- The conquest of Makkah.

2006- Refer to footnote of 2:37

2007- Al-Masad: Fiber. This sūrah is also known as al-Lahab (Flame).

2008- Abū Lahab (the Prophet's uncle), who was an enemy of Islām.

2009- She used to put thorns in the Prophet's path and slander him (ﷺ). The word "firewood" was used by the Arabs to allude to slander and backbiting.

